

Ideology and Media

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Abstract: Haji Misbach is one of the movement figures in Solo known as the idea of Islamic communism. Islam and communism are used against capitalism and colonialism. Through the mass media, he delivered a message of resistance. Misbach's writings in the mass media can be categorized as genre of advocacy and propaganda journalism. Misbach's writing describes a distinctive style of communication. Using Edward T. Hall's theory of intercultural communication, researcher observe communication style of Misbach. Edward T. Hall stated that communication style is divided into two contexts, namely high context communication (HCC) and low context communication (LCC). this study examines how Misbach's communication style in the print media of Medan Moeslimin and Islam Bergerak This is also related to the ideology brought by Misbach..

Keywords: ideology, media, Haji Misbach, journalism, communication style

1 INTRODUCTION

Islam and communism are better understood to be contradictory. Communism is on the left side and religion on the right side. Even Karl Marx called religion an opiate for the mass movement. However, the movement figure in Surakarta in the early twentieth century, Haji Misbach, collaborated on Islam and communism by introducing Islamic communism. The combination of communism and Islam. So, Misbach is communist or Islam? Syamsul Bakri (2015) mentions both. For Misbach, Islam and communism share common ground in defending the weak and against capitalism, in the context of the Indonesian movement being Dutch colonialism. Both can go hand in hand. At that time, the communists were the strongest party against colonialism. Therefore, many circles including santri and kiai who are interested to join as a means against colonialism. They judge other organizations soft. In Solo, some of the leftist groups are Moeallimin

Solo, People's Union or Islamic Union (SI) Red, and associations of workers and peasants.

Misbach's Islamic communism is not an anti-God movement (Bakri, 2015). Islamic Communism is a strategy of resistance to colonialism. He uses the analysis of communism that is considered most appropriate to deal with colonialism and capitalism. Therefore, Islamic communism is a distinct genre, religious communism. Misbach is also not Tan Malaka who belongs to the ideologue of communism.

Like a national movement activist, Misbach uses mass media as a means of struggle. He published the newspaper "Medan Moeslimin" in 1915. He also ran Islam Bergerak newspaper in 1917. Through the mass media, he inflames the spirit of resistance against capitalism and criticized the Dutch colonial government.

In Medan Moeslimin, he wrote communist who wanted to eliminate Islam is not a true communist. In

contrast, Muslims who disagree with communism are not yet worthy of being called true Muslims. Misbach chose Communist Indonesia as an organ of struggle because it considers Sneevliet's organization to be firmly against colonialism. It oppressed the weak and the communists defended the weak (Pringgogidgo, 1960). In the Tjatetan Singkat Tentang Kawan Misbach in Sinar India on July 4, 1924 it was mentioned: "Misbach's comrade then sought communication with the PKI. Soon he got the conviction that this party alone really works for the people and is really revolutionary.

There are two things that Misbach does. First, it is the organization of the masses. He is an activist of various organizations. He has been active in the journalist organization Inlandsche Journalisten Bond (IJB) since 1914. IJB is known as a radical journalist and critical of the colonial government (Bakri, 2015). Misbach led the publication of Medan Moeslimin in 1916 and Islam Bergerak in 1917.

He was active in Muhammadiyah and founded the teachings of Sidik Amanah Tableg Vatonah (SATV) on July 10, 1918. SATV can be called as the forerunner of Muhammadiyah in Solo. However, ultimately Misbach is opposed to the teachings of Muhammadiyah. He is also active in Sarikat Islam (SI) even though eventually attacked the SI by actively in the Red SI of the left wing. Misbach is also active in the Peasant Workers' Association (PKBT) supported by Insulinde and SI Semarang or SI Red. He is also active in the Communist Party of Islam (PKI).

It is through these organizations that he organizes farmers, laborers, and other community groups. He uses accompaniment and becomes propagandist in vergadering or rally.

Because of being a speaker in a number of vergadering, he was charged with inciting the people against the Dutch. Misbach was arrested on May 7, 1919 on charges of orchestrating a farmer strike (Islam Bergerak, May 10, 1919) but was released by court on October 22, 1919 (Islam Moving, Nov. 1, 1919). He was again accused of inciting and becoming the mastermind of the strike on May 16, 1920. The court handed down the guilty verdict and Misbach was banned in Pekalongan then freed on 21 August 1922 (Islam Bergerak, September 1, 1922).

He was getting more active in organizing the people, especially workers and peasants. In fact, the organization sometimes leads to radical action (Bakri, 2015). On October 20, 1923, he was arrested and Landraad or a district court sentenced him to Manokwari, Papua. Misbach died of illness there.

2 RESEARCH PROBLEM

The position of the press especially managed by most of the indigenous people is clearly in a position to fight for the improvement of the fate of the Indonesian nation. The alignment of the press in nationalism at that time was an option when it encountered injustice, colonization, and policies that harm the public (public). It can be seen from who is behind the publishing. The theory of the press a lot to review about the idealism that carried the press. Haji Misbach uses mass media to awaken the public about the justice and prosperity of the Bumiputra people. However, there are often controversial writings of Haji Misbach. He often alludes to others who are considered enemies without hesitation. So, what style of communication Haji Misbach?

3 METHOD

This paper is a qualitative study of communication styles conducted by Haji Misbach in conveying messages about Islamic communism. Communication level in this research is mass communication. Haji Misbach's message about Islamic communism was conveyed through the mass media of Medan Moeslimin and Islam Bergerak. Both are media were studied in this research. The message conveyed by Haji Misbach is studied with a style of communication approach (Hall, 1976). The communication style of Haji Misbach through the text can be translated varies. There is something interesting from Haji Misbach namely the style of communication through writing. The Islamic communism conveyed by Misbach is a symbolic term. Even Islamic communism itself is a symbol of a thought, an idea, an idea of the relationship between communism and Islam. Misbach as its initiator has a message how two entities that are often understood differently, can be incorporated in a new entity called Islamic communism. Islam is pro communism and communism is in harmony with Islamic values.

4 RESULT & DISCUSSION

Press theories are more pertinent to neutrality, objective, impartial, and independent. The practice of these principles certainly differs from time to time. Neutral means not taking sides. News is called neutral if not impartial and balanced. In the context of journalism, neutrality is fact-related, how to treat facts. That neutrality means revealing facts as a whole, not adding or reducing and delivering them accurately (Mursito, 2003).

Neutrality is also related to objectivity. This objectivity is the core concept to review the quality of news information, the characteristics are the release and neutrality of the object coverage, avoidance of involvement, and relevant and intact (McQuail, 2001). However, this neutrality is often understood as impartial solely, whereas there needs to be a complete information delivery. Instead, the press is required to take side with the public interest. This is related to the role of the press as a voice of the voiceless.

Therefore, the term that is now often used is independence. Independent is not necessarily objective. The Independent may take sides. However, these alignments are not influenced by the authorities, the pressure of the financiers, or others. The press decided to take sides without any influence from outside but influenced by conscience and alignment to the public interest. For example, the press sides with the oppressed because they have to be defended by the media. Therefore, the term press of struggle and advocacy journalism emerges. Advocacy journalism is a journalistic activity that defends or rejects something firmly voicing the interests of the group outside the circle of power. Such models ignore the objectivity that some journalists have been embracing. Journalists become active translators and represent weak groups in dealing with powerful group spokesmen (Janowitz, 1975). This advocacy journalism is opposed to the principle of gatekeeper journalism (penjaga gerbang) that prioritizes the principle of

objectivity, neutrality, in news coverage.

Journalism of this model used to be based on preaching by social organizations and political parties. Through advocacy journalism, civic organizations seek to raise awareness, generate public debate, influence public opinion and key decision makers, and promote policy and programmatic change around specific issues (Waisbord, in Karin Wahl-Jorgensen & Thomas Hanitzsch, 2009).

This journalism genre is not free from criticism. Advocacy journalism is often referred to propaganda journalism. A lot of researches on the history of the press have been conducted especially the press in the colonial era. Similarly, figures of movement at that time quite a lot of research, including Haji Misbach. However, there is few study of Haji Misbach journalism. What has been studied so far about Haji Misbach is Islamic communism and national movement.

Misbach founded two magazines namely Medan Moeslimin and Islam Bergerak. Both are media to spread the idea of Misbach, both active in SDI and SI, SATV, and Insulinde. The discourse of Islamic communism gained place from the thought of a number of Islamic leaders who offered a new approach to understand communism. The discourse of Islamic communism in Indonesia was introduced by Misbach as a journalist and activist of national movement in the early twentieth century.

The revolutionary of Misbach influenced his communication style. His writings in Medan Moeslimin and Islam

Bergerak can illustrate his communication style. Edward T. Hall stated that communication style is divided into two contexts, namely high context communication (HCC) and low context communication (LCC). HCC is a low communication style implicitly delivered, not frankly, the actual message is hidden even sometimes spinning once. While LCC is a communication style that is delivered explicitly, firmly, straightforwardly, straight to the point. Among two models of communicating styles or the way people produce messages, none are the highest or low. Usually, HCC communication style is done by Asians. While Europeans often use LCC style of language (Hall, 1976).

In the world of journalism, HCC and LCC is realized in the form of writing. It is a symbol. Languages and symbols form a system of great importance to humans. Cassirer sees the symbols that belong to human include language, myth, art, and religion. Language is a sign used by humans to convey messages. Through language, humans express their ideas about anything, messages to be conveyed both physical and nonphysical, visible or invisible. By using language, humans make the process of meaning and interpretation of the object.

Numbers of Misbach writings can be seen can be analyzed how the context of writing. There are two writings analyzed. The first as follows:

"... hope our friends, especially MM readers to know ... I am an Islamic thing ... the communist is important ... the person he claims to

be Islam the true communist, that is like what has been required they are by the religion of Islam and otherwise for those who ... accuse, such as: Muhammadiyah and SI Tjokro, must I have details regarded as poison alone. This group (MD and SI Tjokro) does not move the religion ... the truth is that they always point to Islam, but actually Just above the lips, they have the Islamic religion, but they are chosen by the rules of the air his desires, the disliked commands are easily thrown away ... They fight or oppose the command of the Allah SWT and love for demons devoted in capitalism in the present time (laknatullah.red) who have known their evil.

So are all our friends who acknowledge themselves as a communist, but their mission is to pursue a mind that intends to embrace Islam, which I dare say they are not a true communist or they do not understand the sitting of the communist; but on the contrary, those who claim to be Muslims but do not agree with communism, I dare to say that it is not a true Islam, or does not understand the true religion of Islam" (Medan Moeslimin No. 2-6, 1925).

In his other writings, Misbach conveys a message to the reader about the oppressive policies of the Dutch Indies government.

"... The things we have planned on top of this, indeed! The Dutch government is a very sharp politics so that we as children of the Indies cannot unite with the nations that claim to be the blood of the Indies, the necessity of allowing the land of the Indies to be eternal to be the grip of the Dutch government" (Islam Bergerak, March 20, 1919).

In the same article it is also called, "... a government that likes to oppress its people, he says that such actions of

the Government: Very wicked and rotten."

Of the two writings, Misbach uses the LCC communication model. Unwittingly Misbach conveys a message with no barrier. The barriers can be cultural. Misbach uses direct, decisive, straightforward messages, and even tends to attack certain groups. Misbach's displeasure to the Muhammadiyah and Tjokroaminoto schools is demonstrated in writing that is frankly offensive. For example, the use of the term "Islam on the lips only", "chooses the preferred rules and discards the rules favored by his own lusts alone", "defies the commands of Allah samiul alim and the love of the will of Satan that is ignored in capitalism".

Misbach uses words as a weapon to explain his point, no need to spin. Misbach chooses to conflict by attacking a party he does not like directly. Misbach style is different from that common in Indonesian culture. East Indonesians tend to use HCC as Japan, Korea, China, and so on. The Indonesians do not like conflict, do not want to be frank, tend to use the metaphor when delivering the message.

The phenomenon of the Indonesian language is almost the same as the Eastern people in general, the denial of reality by conveying the inaccurate grounds, using euphemisms or refinement of the language, using equivocal language of multi interpretation, and spiral way (Nurkamto, 2001).

Associated with the press theory, what Misbach implies through the mass

media is inclined to the media of propaganda. His writing was not neutral but inclined to opinion. The contents are thoughts, ideas, ideologies adopted by a particular group. In this case, Misbach et al carrying Islamic communism. However, in the context of social politics at that time, Misbach's journalistic product can be understood as a nationalist movement. Misbach carried the movement that brings the ideology of communism that is syncretized with Islam.

5 CONCLUSION

Messages delivered by Misbach through his writings in the mass media is a form of dissemination of opinion and ideology. Media managed by Misbach, Medan Moeslimin and Islam Bergerak, in the context of that time, he used HCC as a different LCC model with mainstream cultural communication in Indonesian society.

This is understandable because of the influence of communism based on Western philosophy. Misbach expressed his criticism, opinion, blatant attack. Misbach's message is also related to the growing nationalism movement in various colonies.

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